

EDUCATING FOR ALTERNATIVE FUTURES

Guide to Education for Global Justice

“Going beyond a totalizing narrative means striking out for the margins or borders of our imaginations until we reach a place where we can see ourselves differently and open ourselves up to what is unknown to us”

Vanessa Andreotti



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1 INTRODUCTION

From *Education for Development* to *Education for Global Justice*: this is the focus of the latest project Lafede.cat's Educational Commissions has been working on. What has characterized this transition? What key ideas have guided this new educational model? These questions and more inspired the reflections in this document.

This work is also the result of a process of self-reflection using the educational experiences of organizations, and the need to coordinate with other actors and our surroundings to respond to global challenges.

In 2013, as a result of the fusion of Catalan federations of NGOs dedicated to peace, human rights and development, Lafede.cat-Organizations for Global Justice was born. Along with it, the term "global justice" became popular in the cooperation, peace and human rights sector. **At that time, the new educational commission—which included organisations with different trajectories and perspectives—prepared the [Manifesto on the Right to a Transformative Education](#). With this richness and diversity as a foundation, the manifesto outlined specific demands.**

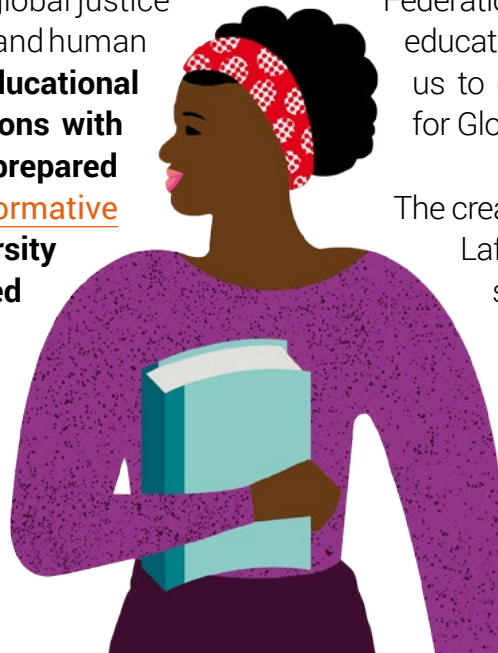
Later on, in 2016, there arose a need to continue to share our idea of education. We met this need by speaking with social and community educators, teachers,

activists, artists and academics about the relationship between education and global justice. As a result of these conversations, **in 2017 we published the video "[Eduquem per a la transformació social – Fent i Pensant la Justícia Global](#)"** (Educating for Social Transformation—Making and Thinking Global Justice).

The manifesto and video brought us to this point. **The collective effort you are now holding aims to provide a written, well-organized, accessible and direct version of our view of Education for Global Justice (EfGJ).** It also addresses the global challenges that make EfGJ an essential strategy for social transformation.

We hope this text will help our organizations and the Federation itself define their positions on education. However, we also trust this will allow us to explain our understanding of Education for Global Justice to other educational agents.

The creation of this document was a team effort. Lafede.cat's Educational Axis has met on several occasions to debate and better define some aspects. We also enjoyed the support of a master's student who trained with us and who worked closely with Lafede.cat's team both to design workshops and to prepare this document.



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2 GLOBAL JUSTICE, A NEW MODEL FOR FACING GLOBAL CHALLENGES

The concept of Global Justice was born of political philosophy in the 1970s. **Nevertheless, its true origins can be traced back to the birth of the internationalist workers' and feminist movements, with their ideas of fraternity and justice among peoples.** The most recent idea of global justice refers to different lines of socio-political analysis and the search for a fairer world.

Lafede.cat made this concept its own in 2013, using it as a tool to assist in the work of organizations promoting cooperation, peace and human rights, and for directing joint action in a shared theoretical and epistemological framework.

Below, we explore some of the concepts, theories and authors that have reflected on the analytical corpus of global justice over the years.

THE IDEA OF JUSTICE



Many authors have reflected on the concept of justice, seeking to create local and global policies that can eliminate injustice. The pioneering work of Rawls (1971) suggested that **a just institutional system is one that neither rewards nor punishes anyone based on their origin, race, gender, social class, or the abilities and skills they are born with.** According to Rawls, nothing can justify basing our treatment of others on matters that are a product of chance or the circumstances of birth and socialization. This basic idea was taken up and expanded by philosophers throughout the 20th century, particularly Habermas (1987). Habermas suggested spreading deliberative democracy to determine the principles of transnational justice, which implies recognizing the existence of an unfair global order and addressing the role of “enriched” countries in the political and economic involution of “impoverished” countries. Pogge (2007) reinforced this idea by defending the need for global institutional reform to address extreme poverty.

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INTERDEPENDENCE AND RESPONSIBILITY



Feminist theoretical contributions such as those of Fraser (2008) have been fundamental to expanding the idea of justice, defining the idea of redistribution (class) and the recognition of diversity (status). Nussbaum (2010) introduced **the idea of global interdependence, based on the existence of mutual responsibility among all individuals and the need to critically analyse the local-global connection and its consequences.** Young (2011) also delved into the idea of responsibility, seen as a collective action that starts with the groups or individuals that suffer oppression and are therefore key to moving towards global justice. Along the same lines, the *Epistemologies of the South* directed by De Sousa Santos (2011) focused their analysis on the individuals who see their aspirations refused by a hegemonic system. They also reviewed the traditional concept of cosmopolitanism—tied to ideas like universalism, tolerance or global citizenship—and introduced the idea of subalternate, insurgent cosmopolitanism as a cultural and political tool for counter-hegemonic globalization.

COMMUNAL LIFE



In recent years, authors such as Aznar & Barrón (2017) have considered the need for complex, systemic thought that defines needs and global constraints using local possibilities and practices. Vanessa Andreotti (2015) suggested a balanced **conception of global justice that can overcome the division between North and South and force us to redefine our individual and collective roles in relationships of power.** It can also force us to recognize the privileges we have due to things like our class, gender, race or sex, and move towards models of justice that involve recognition and repair. From the world of feminist economics, Silvia Federici (2019) recuperated the idea of “the commons”, seen as cooperation with others and the rebuilding of bonds destroyed by the capitalist system: bonds with individuals, nature or animals. Federici focused her hopes on society’s capacity to rethink communal ways of living.

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A BALANCE OF KNOWLEDGE



More recently, through CLACSO (Consejo Latinoamericano de Ciencias Sociales), feminist theorists have defended the idea of cognitive justice, which reveals the dangers of having just one version of events, the lack of balance between knowledge from the global North and South, and the value of ancestral wisdom. Through community feminism, authors like Lorena Cabnal or Sílvia Rivera Cusicanqui **defend the existence of a whole range of different ways of thinking, knowing, feeling and living that have been excluded from the predominant view and that cannot be ignored when defining the concept of global justice.**

For Lafede.cat, global justice starts with a broader idea of justice that goes beyond the judicial systems of sovereign states. This universal justice applies to all human beings simply because they exist—something shared with the idea of human rights.

In 2014, Lafede.cat prepared an initial definition of the idea of global justice in its document [Treballar per la justícia global en un món global](#): (Working towards Global Justice in a Global World): “The goal of global justice is to transform the power relationships that

generate worldwide inequality through, among other things, the redistribution of goods and education for global citizenship.”

Over the last few years, we have taken on the idea of global justice as a model for the interconnectedness of all human beings that seeks the recognition, denunciation and repair of injustices worldwide. With this idea of interconnectedness justice is seen as global, and compliance and in-compliance affect us both personally and collectively and become the responsibility of every one of us: individuals, collectives, states, companies, institutions... **Therefore, global justice has become a strategy to intervene in economic, political and social structures on both a global and a local scale, and to question lifestyle and development models of both individuals and collectives, to transform relationships of power, guarantee the sustainability of life on earth and eliminate all forms of violence.**

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3 EDUCATION FOR GLOBAL JUSTICE, A TOOL FOR QUESTIONING AND TRANSFORMING THE WORLD

The political, economic, environmental and social crisis the world is currently facing has generated plenty of challenges. Far from being eradicated, poverty, violence and inequality are spreading, and the political, economic, social and environmental circumstances are quite uncertain. We **need to develop processes for reflection and design tools that help us live in a diverse, complex world and on a planet with limited resources**. Education for Global Justice is an opportunity to do all of this.

Global justice organizations work to eradicate a wide range of global injustices: a process based on the struggles of different social movements. This document does not seek to analyse these injustices and their causes in depth; however, we do seek to present them and connect them with the educational goals we propose and the global challenges we hope to address.



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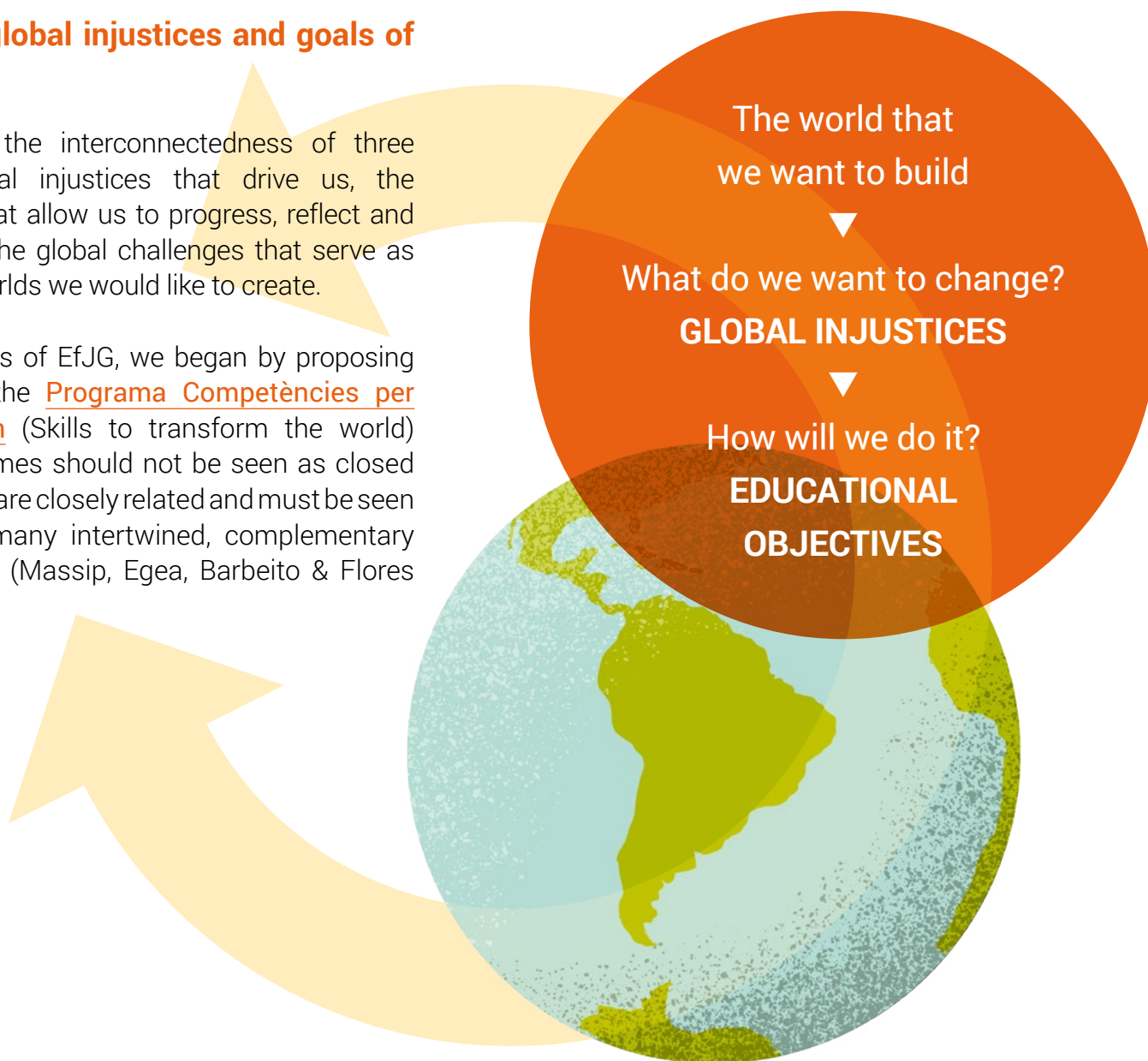
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3.1 Challenges, global injustices and goals of the EfGJ

Below, we present the interconnectedness of three elements: the global injustices that drive us, the educational goals that allow us to progress, reflect and move forward, and the global challenges that serve as the horizon of the worlds we would like to create.

To organize the goals of EfJG, we began by proposing themes defined in the [Programa Competències per transformar el món](#) (Skills to transform the world) program. These themes should not be seen as closed compartments: they are closely related and must be seen as entryways into many intertwined, complementary forms of knowledge (Massip, Egea, Barbeito & Flores 2018).



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FOR A WORLD WITH RIGHTS

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- Unequal power relationships.
- Restrictions of civil, political, economic, social and cultural rights.
- Obstacles to human mobility.
- Insecurity and labour exploitation.
- An adult-centered worldview and the lack of recognition and application of children's human rights.
- The violation of the right to privacy.
- The criminalization of protest and dissidence.
- Violations of human rights in delocalized companies.
- Discrimination against people with functional diversity/non-normative identities.
- Corruption and the absence of models of participative democracy.

EDUCATIONAL OBJECTIVES **WITH DEMOCRATIC AND HUMAN RIGHTS APPROACH**

- Analyse the logic of power in the current economic, political and social system and the resulting governance.
- Promote citizens who are critical, respectful, active and conscientious defenders of human rights.
- Promote the co-construction of a radically democratic, participative and horizontal society.

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FOR A WORLD WITH ECONOMIC JUSTICE

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- A hierarchization of social relationships that places capital over labour and the rich over the poor.
- The concentration of capital and power in the hands of a few.
- The speculative economy and tax fraud.
- Free-trade agreements that prioritize the interests of capital and violate human rights.
- The commodification of shared goods and other aspects of everyday life.
- Economic productivity as the only standard of measurement for the value of human beings.
- Individualism as a value of progress and personal development.
- Poverty.

EDUCATIONAL OBJECTIVES **WITH ECONOMIC JUSTICE APPROACH**

- Promote knowledge of the current economic, political and social system, as well as the inequalities it generates.
- Provide opportunities to learn and apply economic and social action alternatives that maintain social cohesion and meet peoples' basic needs.
- Promote values like solidarity, care or cooperation.

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FOR AN EQUITABLE, FEMINIST WORLD

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- A cis-heteropatriarchal*, androcentric society that makes certain individuals and groups inferior and subordinate to others in different spheres of life.
- Macho violence.
- Sexual violence.

- Discrimination due to sex, gender, and sexual orientation.

*A social system dominated by males, heterosexuals, and cisgender individuals (people whose identity matches their sexual phenotype).

EDUCATIONAL OBJECTIVES **WITH A FEMINIST PERSPECTIVE**

- Promote understanding of patriarchal logic of the current economic, political and social system, and work to eradicate social inequalities based on gender, sex or sexual affinity.

- Provide opportunities to deconstruct gender stereotypes and review our attitudes, privileges and relationships from a non-binary perspective with respect for the idea of equity.
- Promote reflection on our knowledge of our bodies to exercise our right to sexual freedom.

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FOR A WORLD AT PEACE, FREE FROM ALL SORTS OF VIOLENCE

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- Violence as a means of conflict resolution and war as a way of deciding political conflicts.
- The arms trade and the arms race.
- Militarized culture.
- The violence that forces others to migrate.
- The structural violence that generates inequality and exclusion.
- The growth of all forms of fundamentalism, violent totalitarianism and hate speech.

EDUCATIONAL OBJECTIVES **WITH PEACE AND NONVIOLENCE APPROACH**

- Offer educational opportunities to identify all forms of violence and build societies that respect all living things.
- Promote knowledge and use of empathy, respect for others, and peaceful conflict resolution.
- Promote non-violence among people, collectives and individuals as a strategy for resistance.

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FOR AN INTERCULTURAL, ANTI-RACIST WORLD

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- Social and institutional racism.
- The hierarchization of social relationships, which grants privileges to whites or people from certain cultures.
- The cultural hegemony that delegitimizes traditional knowledge, ancestral knowledge, etc.
- The political, cultural and social practices taken from colonialism.

EDUCATIONAL OBJECTIVES **WITH A CRITICAL INTERCULTURALITY PERSPECTIVE**

- Use education to make same aware of colonialism's impact on social, cultural, political and economic structures, and to value cultural diversity as a source of richness.
- Encourage initiatives to eradicate the stereotypes and prejudices that impede the formation of equal relationships.
- Promote the antiracist struggle to achieve structural change.

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FOR THE SUSTAINABILITY OF LIFE

WE WANT TO CHANGE **GLOBAL INJUSTICES**

- Climate change.
- Waste and inappropriate use of natural resources.
- Consumerism, which ignores the impact of obtained goods on our surroundings and on individuals.
- The extractive industry, the agro-industrial model and energy macro-projects that harm the environment.
- The monopolization of land ownership by oligarchies.
- Anthropocentrism, which looks down on the rest of the world's species.

EDUCATIONAL OBJECTIVES **WITH ENVIRONMENTAL JUSTICE APPROACH**

- Offer educational opportunities to learn about the real consequences of our lifestyle on the environment and to understand and reverse the current agro-industrial, commercial and productive model.
- Encourage knowledge and application of alternatives for consumption based on the social and solidarity economy.
- Promote social and economic models that respect the planet and do not compromise the viability of life in the future.

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3.2 An evolving concept

We see Education for Global Justice as **a model that provides the tools we need to question and transform the current social, political and economic model**, a model that generates structural violence and serious social injustice. We begin with the idea of global citizenship to emphasize the fact that we all belong to one world, and to raise awareness of the opportunity we all have to promote social justice and equity.

This is an educational focus that has been in the making for over five decades, slowly evolving as changes occurred in the international context. Different perspectives—also referred to as “generations” of Education for Development (Mesa 2000)—have been useful tools for analysis tied to the evolution of different models for international cooperation: charitable, developmental, critical development, human and sustainable development and global citizenship (Massip, Egea, Barbeito & Flores 2018). However, some within the sector have recently questioned this idea and suggested reviewing educational relationships with new or restored content, practices, settings, knowledge, cosmovision or principles (Celorio & Celorio, 2011).

In recent years, questioning the idea of development and seeing it from a global perspective have led to movements for global justice that tie EfGJ to the need to intervene politically in order to improve the living conditions of individuals and peoples. Thus, EfGJ becomes key to making society aware of the beliefs their knowledge is

based on, as well as injustices, their causes, and potential actions towards social change.

In the context of Catalonia, the adoption of the model of global justice (which breaks with the concept of North and South) encourages the definition of different perspectives and epistemologies in both theory and practice. Some examples include critical, ecofeminist, or decolonial perspectives, along with transformative initiatives like critical service-learning, popular education or emotional education. **The combination of these different perspectives and the redefinition of concepts and methods is precisely what we call “Education for Global Justice”, an idea that is still under construction.**

The closed definition of a polysemic concept always tends to be subject to critiques or confusion (Massip, Egea, Barbeito & Flores 2018). Nevertheless, coming to a consensus on a collective, shared definition that is subject to constant review also allows us to reflect, standardize or evaluate our educational practices within a shared framework.

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Our definition of Education for Global Justice (EfGJ)



The goal of Education for Global Justice is to **promote critical awareness of the causes of inequality and conflicts. This can change attitudes and practices** to promote co-responsible, respectful societies that are committed to transformative action and the generation of alternatives.

These **educational processes** are based on the recognition of the vulnerability of life and the affirmation of relationships of interdependence and eco-dependence as something inherent in human nature. This awareness is key to promoting collective empowerment that places the focus on human relations, values the wealth and diversity of knowledge and generates spaces for care and self-healing.

In EfGJ, “why” is **just as important as “how”**. That is why it is so important to **emphasize the methodological aspects that define it**: the need to see all contexts where individuals come into contact (family, community, professional settings, etc.) as learning spaces; the investment in active, participative methods that promote significant learning applied through emotion, the body and reflection; the promotion of critical emancipation, understood as “learning to think and develop the knowledge to act in defence of one’s beliefs” (Cornet, 2015).

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4 10 KEYS TO IMPLEMENTING EfGJ

To complete this document, we will offer ten key elements that provide a more in-depth look at the meaning and goals of Education for Global Justice.

1 EDUCATE TO QUESTION: WHATEVER IS EDUCATIONAL IS ALSO POLITICAL



- Make education a tool for critical emancipation that gives people the knowledge, abilities, emotional tools and attitudes they need to act on their beliefs. We value the political dimension of educational processes as spaces for influencing institutions.
- Develop education based more on the question than the answer, encouraging individuals to develop the skill of learning how to think.
- Promote critical thought to question the pre-existing notions within ourselves, our social relationships, or the system itself. Make practice and interaction with our immediate surroundings a privileged space for critical inquiry.
- Educate on controversy and dissent. Make respect for different opinions and acceptance of complexity into skills that distance us from social polarization and violent extremism.

2 EDUCATE TO PROMOTE AWARENESS OF INTERDEPENDENCE AND ECO-DEPENDENCE



- Use interdependence to become aware of the interrelatedness of global and local problems with common causes, and to focus on individuals and human relations.
- Take advantage of the blurring of ideas of North and South to become aware of our vulnerabilities. These should be seen not as negative elements, but as tools for collective empowerment. Only by recognizing vulnerability can we become aware that we belong to a community of individuals with equal rights and equal dignity.
- Invest in work based on experience and tied to the local context, which can allow us first to understand the injustices in our immediate surroundings, and then to connect them with their global dimension. Global justice organizations will provide our local areas with a global vision; only then can we build viable alternatives to the current system with a global perspective.

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3 UNLEARN OUR WAY OF LOOKING AT THE WORLD



- Become aware of hegemonic or universal thought. Far from being spontaneous, it was imposed by those in power and by colonialism. Deconstruct this thought by becoming aware of the knowledge lost throughout history. Develop a critical view of the dominant socioeconomic and cultural model.
- Promote educational tools that allow us to review anything we have learned that may keep us from imagining new ways of doing things that are more respectful of other living things. We must be aware of our privileges and how they oppress others.
- Enter into dialogue with and allow ourselves to be questioned by other forms of knowledge, identities and ways of life that question our collective worldview, enrich our view of the world and help us to stop seeing differences as a threat.

4 LEARN COLLECTIVELY



- Build knowledge through interaction with others, dialogue and active listening. Promote respect for different opinions without judging or imposing one truth.
- Generate knowledge with interactions between theoretical sources, personal and collective experiences and experiences of reality, in keeping with the socio-critical model.
- Promote the use of participative and cooperative methods that drive the communicative and social abilities needed for teamwork.
- Educate with respect for all individuals involved in the educational process. Recognize the power structures that influence educational interactions: adult/minor, educator/student, administration/school, funder/funded, etc.

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5 EDUCATE WITH THE TRIBE: BUILDING EDUCATIONAL COMMUNITIES



- Invest in learning processes that go beyond the walls of our schools and connect with our local area and all social agents within it.
- Stop seeing ourselves as isolated social or educational agents; work from a community perspective.
- Design educational proposals within the context of our local area. Adapt them to fit the context and to take into account all the individuals involved. Defend community action as an opportunity for connection, organization, mutual support, and the defence of the diverse nature of collective realities.

6 ACTION AS A FORM OF EDUCATION



- Place citizenship at the centre of our educational initiatives to see ourselves as agents of change. Become aware of the transformative potential we have as individuals and groups. Defend community action as an opportunity for connection, organization, mutual support, and the defence of the diverse nature of collective realities.
- Always focus on the causes, analyse them critically and review history to adopt initiatives that can change the system without falling into assistentialism.
- Value small actions that can become seeds of structural change, no matter whether they are individual or collective.

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7 TRANSFORM OUR IMMEDIATE SURROUNDINGS

- Apply the motto “think globally, act locally” to our educational proposals. Contextualize and make our community a laboratory for the creation of alternatives and the transformation of economic, social and political structures.
- Avoid acting as a tool that serves the system with action and reflection on the consequences and limits of our educational activities. Only through ongoing practice and reflection can we truly experience a process of social change.
- Work on differences, cultural diversity and different origins to develop more transformative educational activities. Analyse inequality from a historical perspective to understand the power relationships behind it.

8 WORK FOR THE PROCESSES, NOT FOR THE RESULTS

- Promote learning processes with an in-depth view of the individual that takes into account all their dimensions: cognitive, physical, affective, social, communicative, ethic-moral and artistic.
- Promote the participation of the protagonists throughout the learning process (diagnosis, actions and participative evaluation) to help them become agents of change.
- Combine individual reflection with social learning and dialogue to promote the acquisition of knowledge and values.
- Make real, first-hand experience the basis of significant learning.

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9 DO NOT AVOID COMPLEXITY



- Work from an integrated view of learning that includes concepts, procedures, abilities, attitudes and values.
- Define complex learning content that includes the analysis of causes; an understanding of the environment, others and ourselves; positive relationships based on cooperation and interdependence, and commitment and participation to drive transformation.
- See topics as pathways to forms of knowledge that are interconnected and that complement one another, forming the conceptual corpus of Education for Global Justice.

10 INVEST OUR EMOTIONS, MIND AND BODY



- Make room for cares in our educational proposal, so it becomes opportunities to review our privileges and power roles or make invisible tasks visible.
- Become aware of our emotions, how they are codified by gender, and the use of time and internal patterns as a foundation for self-esteem and self-responsibility. Invest in socio-affective methods that allow individuals to learn from emotions or through artistic languages that activate the socio-affective, relational and sensory aspects of learning.
- Restore our bodies as the place where our emotions, thoughts and actions occur, and through which we interact with others and the earth through both interdependence and eco-dependence.

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1 INTRODUCTION

2 GLOBAL JUSTICE, A NEW MODEL FOR FACING GLOBAL CHALLENGES

3 EDUCATION FOR GLOBAL JUSTICE, A TOOL FOR QUESTIONING AND TRANSFORMING THE WORLD

4 10 KEYS TO IMPLEMENTING EFGJ

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